Engi is said to have instructed the Dambo to bring him a pair of sandals made of leather having hair on both sides, the Shami to bring him a bell, the thing of which was pure white, and the Dikoyo an animal called Baka (a hamstring ox or antelope).

The Dambo cut off the ears of a donkey, and produced them to the required sandals before Engi; the Shami brought a bell that no sells only; and the Dikoyo the animal called Baka.

Engi then told each tribe to take its respective share and to search the enemy separately and at different points.

The Shami, searching into Dikoyo from Fatmaka, fell upon the smaggers first, and taking all their cash there them as to the Dikoyo, who in their turn drove them on to the Dambo, by whom they were finally caught.

The Shami or Cafe men then disposed of, and sold by the same Engi, which was given to the generation that fought with and expelled them, and by a few women of that tribe, while prisoners by the Dambo, are no consisted of their descendants in Dikoyo. Amongst these prisoners may be mentioned an old woman called Bambiu, who is still alive and resides in one of Bongi's villages. She was formerly Chief Queen's name.

Previous to my the Shami kept all the cattle which they captured, and this caused a rupture between them and the Dambo and Dikoyo, who joined forces and fought war on them. After a time had been made the Dambo and Dikoyo fought amongst themselves.

If the Dikoyo were in fire and between they had to cultivate the ground, and to do so they were obliged to destroy the forests. The very existence, however, of the Dambo depended on the preservation of the forests, and hence arose a struggle for survival, which ultimate of no consequence and could have but one end.[1]

In an incredibly short time the grass prevented forests, the home of the Dambo, were destroyed, and with them this interesting people ceased to exist as a tribe. Engi-nat of the nature of living many died, some took to cultivation, whilst the majority migrated to other regions, where they formed small colonies, such as are to be found at Bongo, Fatmaka, Bertoa, Kijoto, on Lukigia and Mau, at Tororo, in German East Africa, and even, it is said, in places as remote as Kimanyo.—(We also had news to this last place from the Agandian). This scattering of the tribe accounts for the peculiar fact that Dambo living in widely different localities speak the same language.[2] The Bongo, Fatmaka, Kijoto, and Bertoa Dambo, and those of similar colonies still, if questioned as to whom they come from, readily mention Kavirondo and Kisumu[3] as the birthplace of their fathers.

As regards the origin of this interesting tribe, we have little or nothing. They appear to have been one branches, the Agandia and the Dambo; the former formed the game on the plains, the latter in the forests. They lived in pits dug in the ground and covered over with leaves of the wild banana; these give way to day for the more permanent to the Dikoyo country, though of course they formerly built somewhere the same as opposition the forest. They are also said to have lived their

[1] The fact Dikoyo is some how the enemy appear to have been almost entirely congenial persons and they accordingly did not interfere in all with the Dambo. The two entirely into seem to have possessed the whole continent from Victoria Nyanza the right to some place of land or other. The same reason is often put down for their no friend as Dambo were doing as a settled and growing concern to some persons in the same manner as Negro [illegible] the Jews [illegible] they have been put on the map a settled tribe of agricultural people.

[2] Query. Do natives use to speak with Kavirondo tribe the enough generation to signify [illegible] this language?

[3] The country lying between the Nyanza Gulf and Kisumu is Dikoyo.